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Malaysia Message

SINGAPORE.
OCTOBER, 1938.
VOLUME 48.
No 10.

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PERSONALS

BISHOP EDWIN F. LEE sailed on the s.s. "Gaasterkerk" Thursday, September 29, for Manila. He expects to return to Singapore about October 25.

MRS. BEATRICE THEOPHILUS, former teacher of the M.G.S., Medan, who has been spending sometime recuperating from illness in the Sumatra highlands we are very glad to hear has returned to Medan restored to health. Mr. and Mrs. Theophilus and son John are making their home at 187 Wilhelmina Straat, Medan.

DR. GERHARDT ROSENKRANZ, Dr. Phil (Heidelberg) and lecturer of the History of Religions (Heidelberg) travelling on the s.s. "Scharnhorst" recently spent sometime in Singapore on his return from a trip to China and Japan studying the relationship of religion to national culture. Dr. Rosenkranz was keenly interested in all phases of missionary work.

MR. AND MRS. W. T. DARTON of Los Angeles, Calif., in renewing their subscription to the Malaysia Message have given their new address as 5133 Buchanan Street, Los Angeles, Calif.

MISS LOUISA LAMBERT new W.F.M.S. missionary for Malaya whose home is in Chicago, Illinois, arrived in Singapore on the "Ranpura" September 24. Miss Lambert proceeded to Taiping where she takes up her new work as teacher on the staff of the Lady Treacher Girls School.

DR. AND MRS. LEONARD NEWMAN, of Pullman, Wash., U.S.A. have succeeded the Robertsons not only in the work of the Singapore Dairy Farm but also as members of Wesley Church, Singapore. Wesley Church is very glad to welcome these new people to their membership.

MRS. EDWIN F. LEE left Singapore Tuesday morning, October 4, for an extended trip upcountry. After visiting Klang she will accompany Mrs. Eklund on a trip through the state of Pahang to Kuantan and plans to spend several days visiting Miss Olson in her new mission station.

MR. LYMAN B. TERRY has been transferred from the M.B.S. Kuala Lumpur to the staff of the Anglo-Chinese School, Penang. Since the opening of school in September he has been very active in Wesley Church, Penang.

WESLEY CHURCH, PENANG, started a young people's service Sunday morning, Sept. 18. This service, in the charge of Mr. Frank Phillips, who has recently received his B.D. degree from Serampore College, Bengal, follows the Sunday School and is aimed to appeal particularly to the student groups.

A recent letter from the REV. & MRS. D. P. COOLE give their address as Bromaugh, Missouri. Mrs. Coole spent several weeks during the summer at institutes in Illinois and Indiana. He visited the Zumsteins, the Amstutzes and Dr. L. Proebstel. He also attended a session in Missions with Dr. Kohlstedt of the Home Board at Santa Claus, Indiana. Mrs. Coole spoke at Fort Scott and Eldorado institutes, and at the last place met Peter Ah Wah Lee. She mentioned Mr. Lee as a very popular speaker at an institute of a thousand Leaguers. Another Malayan frequently seen was Sioh Heng at the Training School, Kansas City. The severe cold and utter strangeness of the country caused her some home sickness but she seems to be getting well oriented in her work at the Training School and at the Kansas City University. The Cooles send their best greetings to all their friends in Malaya.

DR. GEORGE H. MECKLENBURG, minister of Wesley Church, Minneapolis, Minn., sailed from New York, August 10, on the *Queen Mary*. He expects to make a walking tour across Czechoslovakia, visiting the small towns and interviewing its people. Next year he hopes to conduct a party through that country.

VISCOUNT RUNCIMAN, of London, who is in Prague as an official observer of affairs between the Czechoslovakian government and the Sudeten Germans, is a loyal and lifelong Methodist. Lord Runciman has been a member of Parliament, a president of the Board of Trade, and has held other important offices which have added to his general knowledge of government.

FUNERAL OF DR. I. S. JOHN

We regret to announce the death of Dr. I. S. John, formerly of Ipoh, recently of Singapore on Friday, August 19 at the age of 53 after a brief illness. Since his retirement in 1933 Dr. John had made Singapore his home and counted a very large circle of relatives and friends who are deeply grieved at his untimely death.

Born on 16th December 1884 Dr. John had his early education at Jaffna College where he passed the Calcutta Intermediate examination and secured admission to the Calcutta University as a medical student graduating in 1907. After a brief practice in Ceylon he came over to Malaya and joined the F.M.S. Medical Service in 1908. He had a very successful career as a Government Medical practioner, serving at Kuala Lumpur, Telok Anson, Tampin, Bagan Serai and Ipoh. In 1920 he proceeded to England to further his studies and after a course of training at the Rotunda Hospital was successful in obtaining the degree L.M. (Dublin) and F.R.F.P.S. (Glasgow). Since his retirement Dr. John commanded a very successful private practive.

In 1910 Dr. John married Eunice, daughter of the Rev. John of Uduvil, by whom he had one daughter, Mrs. T. E. K. Retnam and after the death of his wife he married Anna Pakiam, sister of Mr. S. R. Williams in 1915. He is survived by his wife and children, Mrs. T. E. K. Retnam, Grace, Victor and Augustine.

Dr. John served in various parts of Malaya and wherever he lived he was an ardent supporter of the Methodist churches and institutions. He was known to almost all the Tamil pastors in the Methodist Mission, who all can testify to the keen interest he took in church activities. His presence in the church services was an inspiration both to the young and old. One would like to speak of religion as his hobby, for he had an all-absorbing passion for it and kept himself abreast with the changing thoughts of the times by reading profusely.

The funeral service both at home and at the graveside was conducted by the Rev. J. V. Ayadurai, pastor of the Singapore Tamil Methodist Church, assisted by the Rev. S. M. Thevathason. Eloquest tribute was paid to the deceased's sterling qualities by the Rev. Thevathason, Mr. Mitchell and Mr. C. B. Paul. Our heartfelt sympathies are extended to the family.

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MALAYAN Y. W. C. A. CONFERENCE

"Bigger and Better" Conferences seems to be an aim of the Malayan Y.W.C.A., as each year the annual gathering of members increase not only in numbers, but in strength of leadership and in enthusiasm.

70 delegates, ranging in age from 13 to (?). and representing every group in the Association—Pioneers, Wayfarers, Sports, Committee members, Senior members and Staff, and representing too, many nationalities, met in a large and comfortable Chinese residence up the coast of beautiful Penang Island, with wide views of sea and hills. The Pioneers were the proud inhabitants of a beach pavilion, right on the beach, but separated from the main house alas! (as they found at meal times) by 119 steep steps!

The Conference Leadership group was composed as follows: Mrs. T. W. Hinch (Malaya President), Mesdames Tay Lian Teck, A. B. Jordan, P. B. Bell, P. Price, J. Adams, Misses J. Stevenson (New Zealand Y.W.C.A.), R. Harvey, M. Gertsch, G. Johnson, F. Knight, Wong Tet Yin, B. Loo, Tan Chee Chee, and A. McCrea. (Seated principally in front row above).

Members of the Penang Y.W.C.A. Committee were indefatigable in their efforts to secure the smooth-running of all the domestic and transport arrangements, and they were indeed successful.

Study, worship, play, fellowship and knowledge characterized the day-to-day programme which was built round the theme "Our Splendid Heritage". The programme pattern for the morning was the same each day, beginning with morning worship, led by different members of the Conference, and including a beautifully prepared "Sunrise Service" (which could not be held because of the weather!), followed by study groups, in which the whole Conference divided into three,

(*Continued on page* 8)

FROM THE EDITOR'S DESK

The Malaysia Message

THE STAFF

Editor:
PAUL B. MEANS

Contributing Editors:

H. B. AMSTUTZ — G. S. ARUMUGUM
MISS DOROTHY MORETON — MISS EVA I. NELSON
C. G. JACKSON — D. D. CHELLIAH

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THE FAITH OF THE SAINTS

He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him?

Revelations 13:10,5.

The one thing which the world needs today more than anything else is the renewal of its Christian faith. The tragic political state of the world is due more than anything else to our loss of religious faith. People for several generations have become so accustomed to the Christian presumptions upon which our modern democracies have been built that they have forgotten the Christian faith upon which the success of democratic institutions depend.

We see therefore tired liberals and disillusioned democracts surrendering their ideals so easily. They become an easy prey to the philosophies of Mussolini and Hitler. The pagan doctorines upon which the modern dictators are building their states become attractive only because our secularized generation has already surrendered its Christian faith. Democracy in the modern world has become a sham because the majority of the people in democratic countries are quite frank to confess that they are pursuing other gods. True democracy is possible only in a society where the majority of the people are sincerly devoted to the Christian ideal.

Thomas Mann, brilliant author, Nobel Prize winner and exile from Nazi Germany, has recently said: "The human content of Christianity and democracy is the same. Democracy is nothing but the political name for the ideals Christianity brought into the world as religion".

Unfortunately, however, we are witnessing the spectacle of the eclipse of democracy by Fascism. Fascism's triumphant march in Abyssinia, Spain, Austria, China and now Czecho-slovakia has been paralleled by the progressive decline of internationalism, pacifism, democracy and the League of Nations. The people of oppressed countries, such as of Italy and Germany, feeling that they had been betrayed by the glowing promises of Allied war statesman, were quick to see through French, Anglo-Saxon and American hypocricy and turned from worshipping the cross to worshipping the dragon which gave power unto the beast. Fascism was set up as a political ideal, inspired by a pagan and idolatrous religious faith which is the very antithesis of true Christianity.

Is it not also because the Christian faith has become a respectable veneer rather than a burning conviction, which has undermined in democratic countries the spiritual basis of their democratic institutions? The *Abdication of Democracy* was the subject of President Nicholas Murray Butler's recent Commencement address at Columbia University:

"Ideals and principles, as well as kings, can abdicate. There are many disturbing signs—and not in Europe or Asia alone—that democracy is moving, in no small measure, unconsciously, toward abdication. The long and steady progress of democratic principles and ideals which had continued for some 300 years and which the great World War was to defend and to establish firmly forever, has too plainly been brought to a halt. By those peoples who have so quickly and so eagerly accepted the rule of dictators and who are just now enthusiastically engaged in upholding and applauding the grotesque and the untrue, democracy is treated as though it were a sorry and abandoned relic of a day long since gone by. The most fantastic outgivings by dictators and their cheering mobs are hailed as though they were new discoveries in the world of highest intelligence.....

"Can it be possible that Spengler was right when he told the world some 20 years ago that the decline of the west was obvious and certain? Must the coming generation accept a situation in which democracy, through feebleness, lack of moral courage, and want of efficiency, becomes "the spectator of its own tragedy rather than the hero of its own destiny"?

This analysis of the present state of democracy seems to us a very true one, but there is one note absent—a true analysis of the cause of the decline. Democracy can survive only where Christian ideals are dominant.

Dr. Sloan, editor of the New York Christian Advocate, states the same proposition in another form. "It is a patent fact of history that free government exists nowhere today save in those lands where the Christian religion has achieved or maintained a

considerable degree of dominance....Today free institutions are in a crisis and fundamentally that crisis is spiritual".

It is because the western democratic countries for the last quarter of a century have been seriously neglecting the spiritual basis of their political structure, namely Christianity, that they are now faced with the imminent danger of moral turpitude, abdication and surrender. Because they have lost the faith and the patience of the saints, they are involved in a fearful spiritual chaos and moral confusion. It is a rather sad fact that in America today, the land of the Pilgrims and the Puritan fathers, more than half the people are without any religious affiliations. The adherents of the Protestant Churches, i.e. of the Protestant faith, which is the very basis of the American democratic ideal, find themselves as a small minority swamped by the unchurched hordes.

If it is our ideal to build a free and democratic State, we must look to the Christian Church to provide the moral undergirding for the free State. The Church becomes the moral conscience of the State, an institution which must be reverenced and respected by the State but left free to develop according to its own laws and entirely unrestricted in its duty to preach the Gospel and to utter its prophetic voice.

It is the Christian Church and Christian educational institutions which must be trusted with the responsibility of forming the soul of a free nation. "For freedom did Christ set us free: stand fast therefore and be not entangled again in a yoke of bondage". —Gal. 5.1.

It is in this sense that the Church can come to freest expression only in democratic countries, for it is only in democratic countries that the prophetic voice is allowed to be heard. Is it not true today that the Christian Church has most influence in democratic countries and on the country, is it not true to say that the Christian Church is either dead or paralyzed in those totalitarian countries where dictators rule?

One concluding remark which comes from Dr. John Hutton's recent leader in the *British Weekly* entitled "Man must be Finally Unanimous": "Christianity never was a matter of debate: it always was, as we now perceive, a matter of life and death".

Too long Christianity for us has been a matter of debate. Perhaps the world crisis which we are now facing will make us realize that "Christianity always was and always will be a matter of life and death".

CONFERENCE DATES REVISED

Attention is invited to the change in the Malaya and Sumatra Conferences which were formerly listed to begin on January 12th and 25th respectively.

Malaya Chinese Mission Conference, Singapore, Foochow Church, November 10—14th 1938.

Malaya Conference, Singapore, Wesley Church, January 5—10th 1939.

Sumatra Mission Conference, Medan, January 18—22nd 1939.

Philippine North Conference, Bayombong, Nueva Vizcaya, February 15—28th 1939.

Sarawak (Borneo) Mission, Sibu, June 14—19th 1939.

Wedding of Tungku Makota of Singkawan

The wedding of Tungku Sjarif Hamid Alkadrie in Malang, Java to Miss Van Delden this last May will be of interest to many people in Malaya and Java. When the Tungku was born his father the Sultan of Singkawan, Borneo, gave him to Miss Salome Fox to rear because all previous sons had died in infancy. Miss Fox who was for many years a co-worker of Miss Sophia Blackmore named the baby Moses and brought him up as her own son. At the age of eight he was taken to Bandoeng, Java, to enter the Dutch School and when he had completed the H.B.S. he went to Holland to enter the Military Academy. On the completion of his studies he was commissioned a second lieutenant in the Dutch Army and recognized by the Dutch Government as heir to the Sultan of Singkawan with the official name of Tungku Sjarif Hamid Alkadrie. While in Holland he became engaged to Miss Van Delden, a beautiful Dutch girl who came to Java this last May to marry the Tungku. The many friends and acquaintances of this fine young man wish them much happiness and a future of great promise.

1938 PASTOR'S SCHOOL

The Annual Pastors' School has become an institution in Malaya. Long before public announcement was made that the school would be held this year enquiries were received when and where the school would be held. Thanks to the painstaking effort of Dr. Hobart B. Amstutz these schools have taken a very large place in the thinking and training of our indigenous preachers. They were with one accord, in one place and of one mind when the school opened on Wednesday evening, August 17, in the Wesley Church, Petaling Hill, Kuala Lumpur. The one word which characterized the school this year was 'unanimity', for in all things the pastors were unanimous.

There was a distinct demand on the part of both our Chinese and Indian brethren to hold the school in Kuala Lumpur. In view of the fact that Dr. Amstutz was on leave in America it was impossible to hold the Tamil and Chinese Schools at different times and in different places. Therefore a combined school had to be planned. It was in reality three schools in one, for not only 30 Tamil and 32 Chinese Pastors came together but 22 bible women also assembled at the same time. Through the kindness of Miss Norma Craven the women were housed at the Girls' Boarding School at 'Countryside' where all of their needs were well looked after. Miss Craven arranged for the school bus to transport them back and forth daily. Although they lived three miles out from the town every woman was present at the Morning Watch, and on time, every morning. They attended all classes and discussions. The Chinese Pastors had never met in Kuala Lumpur before and the Tamil group had only been there once long ago. That Kuala Lumpur was a happy choice was proved by the success of the school. The Rev. S. S. Pakianathan and the Rev. Yau Yee San were ideal hosts. No detail was forgotten. The men were comfortable and were well provided for in the upstairs classrooms of the old building of the Methodist Boys' School. Classes were held on the same floor in the new wing, so that the whole school was provided for on one floor. The evening service of worship for the Chinese group was held in the Wesley Church. The Tamil brethren met in the Tamil Church at Malacca Street at 6 p.m. for lyrical practice followed by the service of worship at 7. The evening meal was served in the Abraham Hall in the Parsonage. The excursions to the Batu Caves and the Dusun Tua hot springs were enjoyed by all. Despite inclement weather the Tamil pastors visited Kenneison Brothers' plant which is a credit to local industry. After the swimming contest in Dusun Tua pool it was decided to require that all pastors should pass a swimming test. The weather was cold enough to require wearing sweaters in the evening. The Kuala Lumpur Tamil Church members turned out in full force on Thursday to welcome the Tamil Ministers at a Tea given at 'Countryside'—Girls' Boarding School—where the palatial accommodation makes such a function a success. The Kuala Lumpur Cantonese and Hokkien Churches entertained the Chinese Pastors in the school on the same day.

Although both schools were held at the same place and at the same time all classes were conducted separately. Instead of having different speakers each morning for the Morning Watch one person conducted this period throughout the session. The Rev. Timothy Huang of Penang took charge of this hour in the Chinese School with great acceptability. The Rev. S. S. Pakianathan together with the aid of Kuala Lumpur pastors arranged the programmes of this hour in the Tamil School. Each morning a different person presided and a talk was given each day by the Dean. In the Tamil School lectures were given in both English and Tamil. In the English section the Rev. Fred David conducted the class on 'The Travel Letters of Paul'. The Dean, following the thought of the forthcoming Madras Conference, discussed the topic 'The Faith by which the Church lives'. In the Tamil section the Rev. J. Milton David of Ipoh lectured on 'Studies in First Corinthians', the Rev. Fred David on 'Methodist Discipline' and the Rev. S. S. Pakianathan on 'Rathania Yathirikam'. Written examinations were given to all men taking the Tamil Courses which are part of the Conference Course of Study. In the Chinese school the Rev. T. Campbell Gibson of the English Presbyterian Mission by request gave lectures on 'Studies in Philippines'; the Rev. Egon N. Ostrom of Sumatra lectured on 'The New Testament Churches'. The Dean conducted a Bible study in 'The Heart and Holiness of God' which was a study of Hosea.

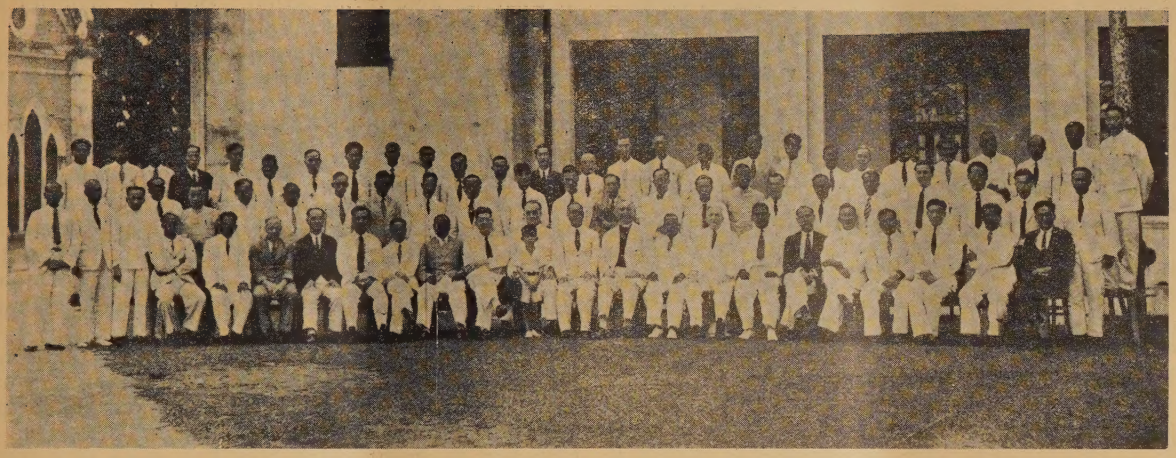
One of the most helpful and practical features of the programme was the discussion hour conducted by selected leaders in both schools. The following subjects were discussed in the Tamil School:—

(i) Evangelism.
(ii) Ceremonies and Customs in Tamil Churches.
(iii) Indianization of Christianity.
(iv) The Charterhouse Programme.
(v) The Preacher Teacher.

In the Chinese School discussion centered around the following subjects:—

(i) The Church and the Youth.
(ii) Our Present Day Church and Evangelism.
(iii) How shall we get Christian young people in Malaya to dedicate themselves to the Ministry.
(iv) The Church and its finance in the future.
(v) Gospel Bands.

All these discussions evoked a hearty response from all present and seemed to touch the vital problems affecting the Malayan Church. The Chinese group spent one afternoon in learning how to make statistics; another afternoon was devoted to



Tamil and Chinese Pastors at Kuala Lumpur School

practice in conducting worship.

Bishop Edwin F. Lee and Dr. R. L. Archer were present Monday and Tuesday. The Bishop lectured each day for two periods in each school on the subjects 'Small Sects in America' and 'The Christian Message in a Non-Christian World'. The Bishop's presence and lectures were greatly appreciated. Dr. Archer lectured for one period each day in each school on 'How We got our Bible'. The Rev. R. A. Blasdell of Malacca who has just returned from America was present for the opening service and conducted Morning Watch the following morning for the Tamil group. Both he and Dr. Archer were welcome visitors.

Bishop Lee made a special trip back on Thursday morning to conduct the closing service which was held at 10.30 a.m. in the Wesley Church. As is the usual custom the closing moments are spent at the Communion Table. The Bishop most fittingly spoke on the Beatitudes in the life of the preacher. All present returned to their respective charges greatly inspired by the fellowship and instruction afforded by the school.

M. Dodsworth, *Dean.*

DAILY VACATION SCHOOLS IN THE STATE OF SELANGOR

By Muriel Pavee

It was indeed a great joy to have been able to conduct two Daily Vacation Bible Schools during the holidays. They were both held in the vernacular Tamil, one at Kajang and the other at Sungei Gajah Estate. Daily we had to travel a distance of sixty to sixty-five miles.

We planned to hold five schools, but succeeded in getting permission for only two. At one of the estates the General Manager actually said that he did not see any need for such a school on the estate. It certainly was disappointing to get such a statement from a European and a Christian too. Nevertheless we are extremely grateful for the two opportunities we did have of doing some work with needy children.

Kajang Centre. At this place we had an average attendance of thirty-eight children ranging in age from five to thirteen. They were all Hindus so we had to be very careful during the first few days not to give them the idea that we had come to convert them. We could not bring any religion in except where we could blend their Hindu belief with our Christian ideal. Our stories and discussions were based on respect to parents and elders, cleanliness, politeness, truthfulness and obedience.

We found that the mothers were always curious and wanted to sit around and listen and see. They too enjoyed themselves during the games period.

The Sungei Gajah Group

Often during the story period we tried to bring out lessons that would be of use to them too.

On the first day more than fifty percent of the children were very scantily dressed and could not count from one to ten in Tamil. This alone shows how much voluntary work could be done and is in need of being done in such places.

The last two days we succeded in getting in a Malay boy who was a keen spectator from the very first day. He spoke and understood Tamil very well.

One of the groups at play

By the end of one week, we found that the children were able to organize themselves for games, they had learned how to greet us politely when we came and went, they were dressed nicely, they knew how to count from one to ten and they had even learnt to sing little songs.

On the last day we gave each child a little parcel containing a small toy, sweets, biscuits, and so forth. Any onlooker could never forget the joy which shone on the children's faces when they received their parcels.

Sungei Gajah Estate. Here we had an entirely different group of children. They were all Christians. There were about twenty-five families represented and with the exception of about five families all were Christians. They had a little chapel there and we held our school in it.

The type of work we were able to do here was entirely different from that in the Kajang centre. Here too, however, we found it impossible to keep the grown ups away. No matter what we did they insisted on joining in. They all showed a genuine interest in what we were trying to do. Here the majority of the children attended a Telugu school.

We could make our work more difinitely Christian with these children. We found that we had to make "Reverence in Church" the foremost lesson. We told them Bible stories and taught them Tamil lyrics. Every day our closing service had to be so planned that it would interest both the little ones and the group-ups. Everyone seemed so friendly here. One could tell at a first glance that they were Christians.

On the last day we gave the children their gifts, but before doing so, everyone, both young and old, helped to make coloured paper chains and decorate the church.

An interesting incident occured in this place on the last day. We gave gifts only to children. Just as we were going to leave, one man came up to the Catechist who accompanied us and said "I've been a Christian for eight years, now I'm going to become a Hindu again". When asked why, he said, "You gave every child something, but I have no children and you did not care to give my wife a gift". This sounds silly, but the man was very serious. We did what we could to make him understand and in the end succeeded in pacifying him.

I mentioned this just to show how much could still be done with people in our estates even though they may be Christians. What we need to do is to get hold of the children and through them get the parents interested and teach them too. They are Christians, but they are Christians who do not know the finer side of Christianity. Nothing could make them happier than to have people from town come regularly to the estate and speak to them and help them to live in harmony with the principles of Christianity about which they hear, but which they do not know very well how to practice.

Y.W.C.A. CONFERENCE (Contd. from page 3)

according to age. Each group developed the idea of the theme "Our Splendid Heritage"—man's heritage as an individual, as a member of society, and as an heir of God. The senior group, under Miss Stevenson's stimulating leadership found this study hour particularly challenging and thought-provoking. Miss Martha Gertsch was leader of the Wayfarer's group and Mrs. P. Price met with the Pioneers.

Very solid work was done in the sessions devoted to Y.W.C.A. business, to reports and to discussion as to the tasks which lie ahead and the best ways in which to attempt them. The younger members, especially, were particularly articulate in voicing their hopes and plans for the coming year.

But the Conference was not all talk! Mealtimes were enlivened with jolly songs of general and personal character, while under the leadership of Miss G. Johnson, Pioneer leader in Penang, the whole Conference was encouraged to find its voice and sing! Recreation, morning jerks, games and swimming, with Mrs. Bell as leader, were extremely popular with the younger members.

A new feature of this year's conference was the Inter-centre competition, by which it is hoped to foster an interest in an all-round programme, in hobbies, and in the obtaining of a high standard of efficiency. The subjects for competition were Photography, original Songs, handcrafts, sports, dramatics and posters and resulted in Ipoh being acclaimed the winners, Singapore second. The dramatic contest was more or less impromptu, as delegates were given their topic "A World Y.W.C.A. Conference of 50 years ago", in the morning and were required to perform in the evening. The costumes, Victorian manners and ways created much mirth.

Other outstanding memories of the conference were the excursion to the Crag, the dramatised Vesper "One Father of All" in which all centres took part, (after having prepared their scene before coming to Penang)—the Banquet on the last night, with its toasts, speeches, limericks, and decorations, and the closing ceremonial, in which great figures from the past, those who have contributed to the heritage we enjoy today—poets, musicians, social workers, true patriots, explorers, great religious leaders, all passed across the dim stage, handing on the torch from age to age, until it came finally to the hands of Youth To-day to hand on undimmed to the future. So ended a Conference which from the opening day to the close had given a stirring challenge to Christian girls and women to fit themselves for the work they have undertaken for the Kingdom.

A WORTHY EXPERIMENT

In recent weeks the news has been published of the closing of the Anti-Opium Clinic in Singapare for lack of funds. This Clinic was opened in May, 1933, and has been known widely for its achievements, not only in this country, but also in other lands. All who have been interested in the Opium Problem have turned their eyes in expectancy to this new experiment. At the beginning the financial burden was borne by the Singapore Anti-Opium Society, who, under the leadership of their President, Dr. Chen Su Lan, also the founder of the Clinic, scoured the city for funds for the new project. Later on a Government subsidy was received. During the five years of its existence, it has established itself among the medical and philanthropic institutions of the city, and thousands of addicts have received there the help which has enabled them to throw off a very pernicious habit.

We regard this institution as a worthy experiment, not only because it has successfully combatted an evil which had proved baffling to say the least, and had demonstrated to the public that medical science had an encouraging word to say to the opium addict, but even more important than that it served a very much-needed purpose in fixing the attention of the public on this evil and in becoming a public protest against it. People in this and in other countries are all too prone to condone various forms of evil as "necessary". The Anti-Opium Clinic demonstrated to the public that even the situation created by opium-addiction is not a hopeless one, and that patient study and persevering endeavour can put the evil to flight. From the Christian point of view, no evil is "necessary" in the sense that it is impossible of eradication, and although the Anti-Opium Clinic by no means eradicated the opium evil, it took a very important step in that direction and heartened many people who had begun to grow despondent as to the possibility of destroying the evil altogether. The success of this venture gives courage to undertake other ventures looking toward its complete elimination from public life.

The benefits which sprang from the Anti-Opium Clinic during the period of its existence were not alone in the cases of the individuals treated in the Clinic. Had it accomplished nothing more than to give back broken bodies, renewed in strength and fitness, its existence would have been justified. Nor were the benefits wholly of medical value in demonstrating that a process had been discovered and used with success for destroying the opium habit in addicts. During the years of its existence registers were carefully kept, recording facts which should have immense scientific value in the approach to the whole problem. Few of the facts so recorded have yet been interpreted and published, but we hope that now that the Clinic has been temporarily closed, the former Director, now relieved from his strenuous duties at the Clinic, will have the opportunity to compile statistics and interpret these and other recorded facts for the public and for such organizations as are giving earnest attention to the solution of this problem in all its phases.

The cause for the closing of this institution as given in the press reports was "lack of funds." This is not a new complaint in the world, but one that carries with it more tragedy at some times than at others. It is not difficult to understand in present circumstances why contributions to the "China Relief Fund" should handicap local philanthropic endeavours. Still, is it good judgment to abandon successful efforts in social welfare even at times when the attention of the public is attracted to other needs? After all, the financial burden of this work was not too great to have been maintained along with other worthy efforts to raise funds. Has it been properly appreciated in this country that this problem is not, or should not be, of interest to the Chinese Community only? Although here the largest proportion of the addicts are Chinese, the problem itself is country-wide and world-wide. Even if the Chinese public had been relieved of this local burden for the sake of helping to meet the present great needs of China, was there not sufficient interest among other groups in Malaya to care for the needs of an institution attempting such an important task? The closing of an institution of this sort "for lack of funds" cannot pass without reminding the Anti-Opium Society and the Anti-Opium Clinic of the interest and appreciation of the public in the promotion of the cause to which the institution was making important contributions.

It is not known at present how long the Singapore Anti-Opium Clinic will be closed. We hope that it is closed only temporarily, and that Malaya will again have an institution even more widely known for its benefits to the opium addicts of the country which can serve as an expression of public disapproval of a wide-spread evil habit and a ground for pride that Malaya is making a very practical contribution to the approach to this world-wide problem. Public-minded citizens, who are conscious of the devastating effects of opium, need to be on their guard that such endeavours, which have already passed out of the initial experimental stage and have justified their existence, be not allowed to slip away while we are unaware of their passing and might have been able to retain them.

Committee on Public Morals,

Methodist Episcopal Church.

THE CHURCH AND THE WORLD

The Church in Japan is Alive to the Importance of the World Conference in Madras

Despite war conditions the Christian Churches will send a strong and representative delegation to the World Christian Conference at Madras in December. The Anglican Church, Presbyterian, Methodist, Congregational, Baptist, United Church of Canada, the Universities and High Schools, Y.M.C.A. and Y.W.C.A. are sending their foremost leaders. Among the experts attached to the delegation is the well-known Dr. T. Kagawa.

Circles of Five

The 'Circles of Five' have become important in Java. They are circles of youth who gather to read the Bible under one of their number as leader, in the higher classes of elementary schools and of secondary schools. Each circle becomes a sort of union of secrecy and fidelity of uncommon strength, marked by personal devotion. They become brethren. They meet each week, and attendance is a sacred duty, not to be missed. Printed outlines of Bible study are sent to each circle and these are discussed at its meetings. Co-ordination and union is secured by a monthly gathering of leaders—mostly youths and maidens of 15-20 years old. The number five was chosen because in Java it is a sacred number, expressing completion. Five is the number of the fingers and expresses unity. Five was the number of a prayer circle in Antioch from which the Holy Ghost selected and commissioned Paul (Acts 13 verses 1 and 2).

—*W. D. Information Service.*

Catholic World Mission Statistics

The most recent statistics of progress made in mission lands subject to the jurisdiction of the Sacred College of Propaganda during the year 1936-37 are given by *Fides* for 2nd July as follows:

Comparisons over a ten year period are also made to show rate of advance.

Asia. Total Catholic population in 1936 was 7,699,227. In 1937 it was 7,911,370. In 1927 it was 6,029,029.

Africa. Total Catholic population in 1936 was 6,354,997. In 1937 it was 6,794,951. In 1927 it was 3,202,993. Greatest increases are in Belgian Congo, Ruanda-Urundi Mandate, Tanganyika, Uganda and Madagascar.

Oceania. Total Catholic population in 1936 was 2,506,858. In 1937 it was 2,557,803. In 1927 it was 1,911,717.

America. The total Catholic population in North, South and Central America in 1936 was 2,853,511. In 1937 it was 2,931,024. In 1927 it was 2,415,323.

The total advance made during the past ten years in all districts subject to Propaganda (including European missions) has been from 14,330,629 to 21,143,328.

Masaryk

The Sudeten Germans, like all the inhabitants of Czechoslovakia were formerly subjects of the Austro-Hungarian Empire. Together with the Czechs and Slovaks they broke away from that Empire in October 1918 under the leadership of Thomas Masaryk, their first President. For a thousand years Czechs had ruled the country, followed by three centuries of Austrian domination, and again Czechs recovered their rule after the war. Masaryk was not only a great statesman, but above all a great Christian. No one in the country read the Bible more than he did. 'The meaning of our history' Masaryk used to say, 'is Christian brotherhood.' In place of the privileged position of the Roman Catholic Church he granted full equality and freedom to all the Churches, and equal rights for all citizens. There was and there is little anti-Semitism in the country. The present problem is to maintain the unity achieved by Masaryk. The Sudeten German peril involves the division of the country under two irreconcilable ideologies—democracy and National-Socialism. Under the latter the freedom of the citizen, the freedom and equality of the Churches, the tolerance of Jews and non-Aryans would be fatally compromised.

—*W. D. Information Service.*

PROPAGANDA:

New Institute to Aid Americans in Detecting, Combatting It

Like all other peoples, Americans are powerfully influenced by appeals to their emotions. They allow propagandists, who know how to make such appeals, to inflame passions of one sort and another, crowding cool, dispassionate thought out of the picture. And all that is the reason why a group of nationally prominent educators have organized, with funds provided by the late Edward A. Filene, the Institute for Propaganda Analysis. It will seek to inform Americans, not only on the methods of Nazi and Communist propagandists abroad, but on those of less-talked-of propagandists of various shades here at home. "There is to-day especial need for propaganda analysis," says the first bulletin of the institute. "America is beset by a confusion of conflicting propaganda, a babel of voices, warnings, charges, countercharges, assertions and contradictions, assailing us continually through the press, radio, and news-reel." "Press agent" releases and "planned news" campaigns will be given special study. Young People in particular need the help that the institute can render. According to ninety-eight per cent of the five hundred teachers at Teachers' College, Columbia University, "a critical study in the schools of propaganda would help prepare young people to function as intelligent citizens in discussing and voting on controversial issues."

—*Christian Advocate.*

Thirty Nations Left to Care for Germany's Ruined Subjects

The representatives of more than thirty nations are continuing in London the conference held in July at Evian (Switzerland) to formulate plans to succour refugees from Germany and the Old Austria. Mr. George Rublee of Washington has been appointed Director of the Refugees Office. About 125,000 Jewish refugees have left Germany, and tens of thousands of political exiles. The German authorities would like to expatriate 120,000 refugees, mainly Jewish, annually for three years, but are rendering this impossible by reducing the Jews to beggary. The Inter-Governmental Refugees Committee are therefore laying stress upon the necessity of an approach to Germany for co-operation.

The official *Reich Gazette* published on 3rd August a decree cancelling as from 30th September the diplomas of all Jewish doctors. Five thousand of these will then cease to practise and vacate their houses, except for a few who who can show that they have enough Jewish patients to assure them a livelihood.

The *Duetsche Evangelische Korrespondenz*, the organ of the Evangelical Church, states that in the Greater Reich Protestants now number 41,000,000 and Catholics 26,000,000.

The Fight of Church and State in Austria

The fight over the respective jurisdiction of State and Church has divided the Roman Catholic Church. The Pope is caricatured in newspapers and magazines, comments hitherto inconceivable. Large numbers of German Nationalists and others are reported to be leaving the Church, but the numbers are not accurately known.

The vast properties of the religious foundations are gradually being confiscated. The Nazi creed is considered to have superseded the traditions of the Roman Catholic Church, and the complete separation of Church and State is the declared Nazi policy. The Government announced on 8th August a measure which will gradually eliminate Roman Catholic parochial schools throughout Austria.

Nevertheless most of this activity is confined to Government groups and a recent visitor reports that a definite atmosphere of sadness pervades the whole country.

GRIN & BEAREM

Policeman (to motorist)—Why didn't you slow down? Didn't you see the notice—"Slow down here?"

Motorist—Yes, but I thought it was describing your village.

The teacher wrote on the blackboard, "It's a long time since I been to the cinema," and asked a boy, "Now, then, Willie, what must I do to correct that?"

"Please, ma'am," said Willie, "you should tell your young man."

The *Michigan Bulletin*, observing that "a certain percentage of the gray hairs that sprout each day on the editorial cranium are, no doubt, caused by the errors that slink past the editor and pop up in all their ugliness in the week's edition," quotes a few as follows: "He is described as having brown hair, turning gray, and all his supper teeth are missing." "Doctor Jones, formerly of Memphis, has completed a revival at the First Church here, during which tight members were received."

Are you a native of this place?" asked a traveller in Kentucky of a colored resident.

"Am I what?" said the puzzled black.

"I say, are you a native here?"

While the man was still hesitating over his answer, his wife came to the door. "Aint you got no sense, Sambo?" she exclaimed. "The gen'l'man means was yo' livin' heah when you was born, or was you born before yo' began livin' heah. Now, answer the gen'l'man."

Father—Why did the teacher cane you?

Willie—We were having a lesson on trees, and I asked the teacher if he'd ever seen a pink palm. He said "No" so I showed him my hand.

"Tommy," said the teacher, "can you tell us what is meant by nutritious food?"

"Yes'm," said Tommy, "it's food what ain't got no taste to it."

"This is Brazil!" exclaimed the radio enthusiast with pride as he twiddled the knobs of his set.

"Yes," said his son, as the static began; "I can hear them cracking the nuts."

Hitler visited a fortune-teller. She read his palm and shook her head. "Bad news. You are going to die on a Jewish holiday."

"Me? On a Jewish holiday? How's that?"

"Any day you died will be a Jewish holiday."

He: Do you really like conceited men better than others?

She: What others?

A New York school-teacher tells about a little boy whose coat was so difficult to fasten that she went to his assistance. As she tugged at the hook, she asked: "Did your mother hook this coat for you?"

"No," was the astounding reply, "she bought it."

Jimmie—"I don't want to go to school today, mummie. I don't feel well."

Mummie—"Where don't you feel well?"

Jimmie—"In school."

Professor—"Ninety-nine women out of a hundred are naturally generous."

Doubting Student—"Yes, but where one woman will keep a secret, ninety-nine will give it away."

The process of thinking draws the blood from the feet to the head," an educator informs us. This explains, perhaps, why, in so many cases, if you, think twice about a proposition, you get cold feet.

—*Atlanta Journal.*

CORRESPONDENCE

PEN FRIENDSHIP CORNER

9, Campbell Road,
Kuala Lumpur,
F.M.S.,
20-9-38.

Dear Sir,

I wish to correspond with boys and girls between 15—17 years old anywhere, (especially United States, Canada, and New Zealand).

I am interested in stamp-collections, postcards and magazine collection.

Thanking you and wishing the Malaysia Message every success.

Yours sincerely,
Yek Woon Yee.

Dear Sir,

I should like to correspond with boys and girls from any part of the world, interested in stamp-collecting and views in order to help me to see and understand the beauty and customs of various foreign countries.

Wishing the Malaysia Message a success.

Yours faithfully,
Lim Kok Lye,
109B Macalister Rd.
Penang, S.S.

AMOUNTS RECEIVED FOR CHINA RELIEF FUND

Contributions received during the first half of September in aid of China Relief Fund and forwarded to Shanghai.

Sunday School and Chinese Epworth League Bukit Mertajam	$ 17.00
Merlimau (Malacca) Chinese Church	13.68
Sungei Rambei (Malacca) Chinese Church ..	3.80
Sibu Christian Preaching Bands (Sarawak) ..	100.00
M.G.S. Sitiawan	10.00
Chinese Pastors School, Kuala Lumpur ..	33.40
Total	177.88

Dear Editor,

Being a keen and regular reader of the Malaysia Message I should like you to put these few lines in the next number of the Malaysia Message.

I am 14 years of age, and am interested in stamps. I am wanting pen friends from Australia, New Zealand, Africa and India.

Hoping you will kindly do me a favour,

Yours faithfully,
Lui Hon Meng,
Anglo-Chinese School,
Malacca, S.S.

Dear Editor,

I should like to correspond with boys and girls in any part of the world especially Australia, New Zealand, Africa, United States and England interested in stamp-collecting, photographs and magazines or any other hobbies.

Thank you,
Yours sincerely,
K. W. Yong.
Anglo-Chinese High School,
250 Ayer Itam Road,
12th July, 1938.

Dear Sir,

I am a Straits-Chinese, aged eighteen years and wish to correspond with girls and boys of any age, either residing in the British Dominions or in foreign countries.

The hobbies that I am interested in are Friendly-Correspondence, Philately, Photography, collecting Leaves and Photos of Pen-Friends.

All write—prompt replies guaranteed.

Thanking you,
I remain,
Yours sincerely,
Morgan Khoo,
70 Buffalo Road,
Singapore,
16th July 1938.

WORLD HAPPENINGS

Transportation

Using the same plane in which he made the record round-the-world flight Mr. Howard Hughes broke the trans-continental record when he flew recently from Los Angeles to New York in ten hours, 35 minutes.

On September 16th, on the Salt Flats, Salt Lake, Utah, Capt. G. E. T. Eyston raised the world land speed record to 357½ miles per hour in his car the "Thunderbolt." We are wondering if any ancient demons could travel as fast as the modern "speed demons."

While Europe was drifting nearer and nearer the brink of war and the Archbishop of Canterbury was sending out a call to all churches to join in united intercession and prayers for peace, the War Department was distributing forty-five million gas-masks and tens of millions of sandbags, as protective measures against air raids throughout the British Isles. The unprecedented manufacture of gas-masks has, no doubt, favourably affected the local price of rubber.

Flash Point in Central Europe

During the month of September the tense situation in Central Europe has steadily grown worse. Although there are many forces actively engaged in reconciliation, it seems, as Mr. Winston Churchill has said, that the whole state of Europe and the world is moving steadily toward a climax which cannot long be delayed. Each week-end seemed to be more critical than the last. Hitler has stirred up the Sudetan German population of Czechoslovakia to such a fever heat that it is now doubtful if the forces which he has released can be controlled peacefully. Hitler's promise to the German minorities of Czechoslovakia and his threat to use force if his demands were not complied with, were backed up by army manoeuvres in Germany, involving 1,500,000 men under arms and the order that all conscripts serving with the colours were to be retained for an indefinite period. In such sabre-rattling atmosphere, the mission of Lord Runciman to find some common ground upon which the Czechs and the Germans might work out some definite agreement, was made almost impossible. Although it was true that almost any sacrifice to preserve peace would be worth while, the openly-professed German policy of settling all disputes by a sharp thrust of the sword, the method which Hitler adopted in annexing Austria, would mean the end of every democracy in Europe and the complete German hegemony of the continent. It is hard to believe that France and Britain will stand idly by while the German wolf gobbles up larger and larger slices of foreign territory. Eventually it will be not a question of fighting for the security of Czechoslovakia but the purely selfish consideration of fighting for the security of France and Britain. Will not the invasion of Czechoslovakia eventually mean what the invasion of Belgium meant in 1914?

Below is our interpretation of the history of the German—Czechoslovakian crisis:

Ever since "Mein Kampf" was published in 1927, Hitler has clearly stated his attitude to the Sudetan German problem:

"The liberation of oppressed and detached splinters of the German people, or of provinces detached from the Reich cannot be carried out as a result of the wishes or protests uttered by the oppressed, but only through the means of power at the disposal of the sovereign part of the German Fatherland..... Oppressed countries will not be brought back into the fold of the common Reich by any fiery protest, but only with the help of a sword capable of striking. To forge this sword is the task of those in charge of our internal policy; to make this sword effective must be the task of those in charge of our foreign policy; they must find allies."

By deliberate and cleverly-organized propaganda and political activity Hitler and the Nazi party from Germany have been carrying on an intensive campaign both in Germany and among the three and one-half million Germans of Czechoslovakia to bring the present crisis about. No matter how well-treated the Germans in Czechoslovakia might be or no matter how many offers toward autonomy the Czech government might make toward the Sudeten Germans, it was obvious that Hitler would be satisfied with nothing less than annexation of the German-speaking districts and eventually decomposition of the Czechoslovakian nation. To reach this goal Hitler has counted upon separating Great Britain from France and of winning Britain as an ally, or at least as a neutral in the coming conflict.

Under the pressure of Lord Runciman, who came as a semi-official delegate from the British Government, the Czech Government made large and sincere concessions, offering practical autonomy and meeting at almost all points the demands of the Sudeten Party, led by Herr Henlein, who was ready to consider a solution "within the frame-work of the Czechoslovakian Republic." After such large and generous concessions had been wrung from Czechoslovakia, a nation which in so doing had made large sacrifices for peace, the demands of the Sudetens suddenly stiffened, for it was evident that Henlein was no longer a free agent but the paid agent of Hitler. Henlein suddenly became intransigent because of the German pressure put upon him, especially after his attendance at the Nuremberg Congress and his closed conferences with Hitler and his lieutenants. The threatening tone of all the speeches delivered at the Nuremberg Con-

gress served to inflame the already heated passions and developed an atmosphere in which the fate of Europe hung upon a word. It became increasingly evident that the real issue at stake was not the Sudeten Germans of Czechoslovakia but Hitler's desire to gain supremacy in Europe.

Great Britain and France, who had won a victory on May 21st when they unequivocally and unanimously stated that "they would fight" if Czechoslovakia were invaded by German troops, imagined that the German aspirations would be satisfied by the granting of concessions. So Czechoslovakia was persuaded or forced to yield inch by inch larger and larger concessions, concessions which instead of satisfying Hitler only acted as encouragement to his aggressive designs. Instead of paying Hitler back in his own coin by calling up ten classes of reservists by also staging great army and naval displays and being firm in their demands, Britain and France finally made the offer of redrawing the boundaries of Czechoslovakia and of handing over large slices to Germany.

How generous of Great Britain and France to offer Czech territory, without first finding out whether this was agreeable to the Czechs! Is it any surprise that the Czechs said that such a peace offer was unacceptable to them?

Under a good deal of pressure this offer was finally accepted by Czechoslovakia, and with this acceptance in his pocket, the British Premier, Mr. Neville Chamberlain flew to Germany to inform Hitler of the conditions upon which the transfer of the Sudeten territory could be arranged. How painfully surprised Mr. Chamberlain was to find that Hitler's attitude had suddenly changed, going far beyond his previous demands, laying down an ultimatum to Czechoslovakia which meant unconditional surrender and the immediate submission to German force. Is it any wonder when Czechoslovakia was informed of Hitler's new demands, President Benes for his nation and his people gave an "unconditional and absolute No."? Hitler has defined his tactics as "Der Sieg liegt ewig nur im Angriff" (Victory can always be found only in attack).

Mr. Winston Churchill, who of all the British statesmen seems to see the situation in Central Europe most clearly and realistically, recently wrote to the Daily Telegraph: "An episode like the tramping down of Czechoslovakia by an overwhelming force would change the whole current of human ideas and would eventually draw upon the aggressor a wrath that in the end would involve all the greatest nations of the world."

There are tremendous issues at stake and no one can predict what the coming days will bring. The European atmosphere to-day is a tinder-box, with only the match needed to light the conflagration.

On the principle of self-determination, one of Wilson's "Fourteen Points" which we very conveniently ignored in the Versailles Treaty, it is probable that the majority of the Germans of Czechoslovakia could vote to return to Germany. The territory, however, which is under dispute has never been a part of Germany, so it seems rather strange to hand over to Germany territory to which she has no legal claim on the basis of democratic principles which Hitler takes every opportunity to flout. Will Hitler ever be satisfied to gain territory on democratic principles, when the very basis of his philosophy is to extend the German Reich by "sharp thrusts of the sword?" Upon which principles is Europe going to be peacefully and harmoniously ordered?

Chinese Attitude toward West

Dr. H. H. Kung, the Minister of Finance in China, and next to Generalissimo Chiang Kai-shek, the most influential man in modern government circles, recently has expressed his opinion as to how foreign nations may help China:

"If the United States, Britain and France really want peace and security, why don't they unite and take a positive stand against the world menace of militarism? They would not only avoid having to fight for their own security in the future, but would establish peace and save the oppressed Japanese masses from their militarists. The trouble is that the West does not understand the Japanese militarists. The Japanese are publicly selling opium in order to poison the Chinese. They are selling morphine and heroin as well."

"How can friendly peoples best aid China? Let them arouse their Governments and people to the far-reaching menace of the Japanese brand of militarism and international brigandage. Let them cease selling war materials to the aggressor. Let them boycott Japanese goods and refrain from doing anything that would help the Japanese to defeat China. Let them effectively uphold the principle of collective security and the sanctity of international law. Let them realise, above all, that to enjoy peace they must have the courage and foresight to uphold peace."

Dr. Wellington Koo, the Chinese delegate to the League of Nations, recently asked the League Assembly in Geneva to take three steps:

(a) the immediate application of Article 17 of the Covenant (which involves sanctions).

(b) an embargo on war and raw material and financial credits to Japan and the grant to China of financial credits and material aid.

(c) the sending of a League Commission of inquiry to China as a preliminary to measures deterring the Japanese from using poison gas and practicing indiscriminate bombings.

We are glad to hear the League Council accepted China's plea and sent a telegram to the Japanese Government, inviting it to accept League jurisdiction. If Japan refuses, as she no doubt will, the League is entitled to proceed according to Article 17 of the Covenant and apply sanctions. If the League only had the courage to apply sanctions, it would find its prestige and influence, lately so eclipsed, re-established.

THE CHRISTIAN REVELATION

EDITOR'S NOTE: The following article written by the Rev. R. A. Blasdell is the second of a series which Mr. Blasdell has prepared as a short digest of the book by Dr. Kraemer *"The Christian Message in a non-Christian World."* In view of the coming Madras Conference we believe that all of our readers will be particularly interested in this material.

In Dr. Kraemer's recent book, *The Christian Message in a Non-Christian World,* a phrase which recurs continually is "Biblical realism." The Bible has been treated in a variety of ways, i.e., philosophically, theologically, culturally, philanthropically, to mention only a few. In these various treatments Biblical passages are quoted to support the positions set forth. In this way, the Bible has been called upon to give support to conflicting views, giving rise to a ridiculous and unreal, not to say impossible, situation. Dr. Kraemer brushes aside these numerous ways of treating the Bible as altogether subordinate, if not unworthy and untenable, and calls Christians throughout the world to face the Bible as it actually stands, to study the message which it intended to give, to give attention to its *real* rather than *derived* truths—in other words, to adopt the method of Biblical realism.

Biblical realism is alluded to frequently, and it is not necessary to quote at length to discover his meaning. The following passage is typical: "The realism of the Bible and Christian faith, however, although freely witnessing to divine acts, decisions, purposes, leaves every metaphysical problem aside. It simply takes seriously, on account of a robust and sane intuition, the fact that God is God, His will is the ground of all that is." In other words, the Bible is not a book on philosophy or sociology, or what not, although principles in these various fields may be derived from it. Really, the Bible is a book of revelation, and first of all it must be understood from that standpoint. "God is not the First Cause of the world, the Absolute Mind, the Universal Life, the Eternal Law of the Universe, the Pure Essence of the Undifferentiated One, but He is God, that is, the holy, righteous, and merciful Lord. to be worshipped, loved and served by His creatures. Man is not a being in whom the Absolute Mind comes to self-consciousness, or the meaning of whose life is to realize his essential unity with God, but man is of God's making; he is destined to be the master of all creation and God's child, because God wills it so."

Revelation is described by the author as the "self-disclosure of God." It is a revealing to man of such parts of His nature and His will as He desires to make known. "Knowledge that man cannot attain by the powers of his own mind is acquired by revelation." This conception belongs to non-Christian religions as well as to Christianity. Islam, for example, is a religion based on revelation, in which case the revelations were made to Muhammad for his people. There is this great difference, however, between the Christian and non-Christian revelations—in the non-Christian religions the revelation can be understood by the powers of the mind if earnest effort is made, whereas in the Christian religion "it lies at the very nature of divine revelation that the only organ for apprehending it is faith." It is "a tale that is told about the wonderful things God has done, which remain wonderful and incomprehensible despite their being told." Again, the possession of the Christian revelation must breed no sense of superiority in the hearts of the Christian people, for they know only what it has pleased God to reveal, and all that they possess is by divine grace, not by human achievement. "In the light of the Christian revelation, however, it is impossible and unnatural to think in the terms of achievement, whether ethical or religious; for the heart of the Gospel is that we live by divine grace and forgiveness, and that God has made Jesus Christ for us wisdom from God, righteousness, sanctification and redemption, in order that he who boasts, let him boast in the Lord."

The focal point of the Christian revelation is the Incarnation—"an unthinkable act of divine revelation becoming a fact in a given moment of history; and also an act of the revelation because there is no more emphatic way than the incarnation to express that what is revealed remains always, by its nature, a mystery, an adorable mystery." Yet in the incarnation there is a revelation of man as well as of God, for man and the world are seen to be "realities of infinite worth and objects of such deep concern to God that He surrenders Himself in Christ to the cross." Man "has infinite value because he is God's creature, and he is to be loved because of this fact and because it is God's will."

The Christian revelation, as intimated above, is incapable of comprehension by the powers of the human mind, as is the claim in the case of non-Christian revelations, but requires the aid of faith "Ultimate convictions never rest on a universally lucid and rational argument, in any philosophy and in any religion, and they never will. To adhere to a certain view of life and of the world has always meant a choice and a decision, not a rational step in the sense of being universally demonstrable as a mathematical truth." Therefore, the best of the rational systems of revelation by which it is hoped that man, by the powers of his mind, can grasp eternal realities, has never been able to bridge the gulf between man and God, but faith does what reason cannot do and brings assurance of these realities. "The only thing that being a Christian can mean is to make continuously renewed discoveries in the dynamic world of God's revelation and so grow gradually to the stature of full-grown men in Christ."

What has all this discussion of the Christian revelation to do with Christian Missions? Much in many ways. In the first place, God's creative power is disclosed, both in the natural world and in humankind. Both are the objects of His care. His attitude is one of love, and His purpose is redemption. This and more is revealed with reference to God. What of man? "If the revelation of Christ is well understood,

the eye is opened for the depravity and perversion of the human religious life which occur in the non-Christian religions and in empirical Christianity, and no weak or meek judgment will be pronounced. The eye is also opened for the deep aspirations and longings and magnificent embodiments of these longings and aspirations." With this two-fold revelation, the real nature of man with his deep needs and the real nature of God with His purpose to meet human needs through His sublime plan of salvation, Christian Missions has marching orders, namely, to make a world-wide proclamation of this plan of salvation. Much else may follow this proclamation and its acceptance in the way of culture-sharing and social reform, but the initial step is the announcement of the truths of the revelation of God in Christ. As the author clearly states: "The only valid and indestructible foundation of missions is the apostolic consciouness of joyful obedience to God's will as manifested in the revelation in Christ, and our gratitude for this divine gift."

EXCERPTS FROM THE FINAL REPORT OF THE ROYAL COMMISSION ON LOTTERIES AND BETTING

(Great Britain—1933)

A large lottery represents gambling in its easiest form. It calls for no skill or knowledge and thus appeals to many who would not, for instance, risk their money in backing a horse. The purchase of a ticket is all that is required to obtain an equal chance of winning one of the large prizes offered.

* * * * *

These large prizes are a dazzling lure to the ordinary man or woman. To all but a few thousand people in this country, a sum of, say, 30,000 pounds seems to offer a transformation of their lives. So attractive is the lure that most of those who take chances in a large lottery do not take the trouble to ascertain how small is the value of the chance purchased by them, or how infinitesimal is the possibility of their winning a prize.

* * * * *

Lotteries appeal with especial force to those in straitened circumstances, and to those in economic insecurity, since they hope to gain financial stability by winning a prize. The number of people in such circumstances is unfortunately high, and lottery tickets are purchased with money that for the sake of well-being should have been spent otherwise.

* * * * *

Lotteries depend for their success upon the blatant advertisement of large money prizes. They tend to exalt the results of chance and to encourage a belief in luck, while the draw and the announcement of the results give rise to an unwholesome excitement.

* * * * *

In the history of public finance lotteries take their place among the expedients which are resorted to when other and more reputable methods of finance have failed. It is significant that in this country lotteries were abandoned when more assured sources of income became available to the State.

* * * * *

The published accounts show that, since the institution of the Irish sweepstakes, hospitals in the Irish Free State have received very large sums of money from the proceeds of the sweepstakes. These sums have been largely devoted to capital expenditure and to clearing off accumulated deficits. The falling off of voluntary subscriptions (which, it may be observed, never formed so large a proportion of hospital receipts in Ireland, as they do in this country) has been very marked, amounting in several cases to 50 per cent. So far as concerns current receipts and expenditures, several Irish hospitals appear to be financially embarrassed to-day.

* * * * *

We do not think that, taking a long view, charitable or philanthropic enterprises, which play such a valuable part in the national life, would be assisted by association with the promotion of lotteries.

THE PRESENCE

I cannot put the Presence by, of Him the Crucified,
Who moves men's spirits with his love as doth the moon the tide;
Again I see the life he lived, the god-like death he died.

Again I see upon the cross that great soul-battle fought,
Into the texture of the world the tale of which is wrought,
Until it hath become the woof of human deed and thought.

And, joining with the cadenced bells that all the morning fill,
His cry of agony doth yet my inmost being thrill,
Like some fresh grief from yesterday that tears the heartstrings still.

I cannot put his presence by, I meet him everywhere;
I meet him in the country town, the busy market square;
The mansion and the tenement attest his presence there.

Upon the funneled ships at sea he sets his shining feet;
The distant ends of empire not in vain his name repeat;
And like the presence of a rose, he makes the whole world sweet.

He comes to break the barriers down raised up by barren creeds;
About the globe from zone to zone like sunlight he proceeds;
He comes to give the world's starved heart the perfect love it needs.

The Christ whose friends have played him false, whom dogmas have belied,
Still speaking to the hearts of men—though shamed and crucified,
The Master of the centuries who will not be denied!

—Harry Kemp.

CAN YOU HEAR SINGAPORE?

The Methodist Broadcast

The radio is one of the newest and most effective means of evangelism. Although it is similar in purpose to the distribution of Christian literature, it is more far-reaching, entering the homes of the sick, reaching obscure corners where listeners have few contacts with the outside world.

The services of Wesley Church, Singapore, are broadcast by the British Malaya Broadcasting Company at intervals of four or five weeks in rotation with other Singapore Churches. The new short-wave transmitter, ZHP, 30.96 metres (9.69 mc/s) has been heard as far as California and New York, U.S.A. Reports on the reception of Methodist Broadcasts have come from Australia, Sumatra, the Celebes, Burma and French Indo China. The next broadcast will be on Sunday, October 16th, from 5:45 to 7:00 p.m., Singapore time. The last broadcast of the year will be on November 13th at the same hour, and Bishop E. F. Lee, D.D. will be the speaker. Malaysia Message readers would do well to advise their friends who have radios to listen to these programmes.

The Malaya Conference which was announced last month to begin in Wesley Church, Singapore, January 12th has been changed. The new date for the opening of the Malaya Conference is 8.30 a.m. Thursday, January 5th.

The opening date for all Methodist Mission schools in Malaya will be January 16th.

The Sumatra Mission Conference will be held in Medan beginning at 4.30 p.m. Wednesday afternoon January 18th.

THE CHURCH AND COMING CRISIS

1. 'The Church must establish in its own thought the fact of its complete independence in human society. This includes as its first and major emphasis the independence of the Church from the State.

2. 'The Church must excommunicate war from its altars.

3. 'The Church should begin now to prepare itself against internal division over the pacifist issue. During the last war, the loyal Christian was the loyal patriot, and the Church in effect denied its altars to the conscientious objector. Room must be made in the Church of Christ for both the Christian pacifist and the Christian soldier until God shows His Church some solution which is still withheld from its understanding.

4. 'The Church must believe that it was thrust by a creative act of God into the world to be the bearer of a revelation from Him which alone can save the world. Whatever happens to a particular civilization, mankind cannot itself be lost so long as the Church survives and proclaims its Gospel of redemption unsullied with the privileges, the seductions, and the philosophies of this world.'

C. C. Morrison,
(World's Youth).

A WISE MAN OF CHINA

More than two thousand years ago a little Chinese boy named Mang was having a fine game. He was playing at funerals. There was a cemetery just opposite the house where his mother had lately gone to live, and after watching funeral parties coming and going all the morning, Mang, who was a wee button of a yellow-faced boy, with very bright black eyes thought this was the jolliest game there could possibly be.

But his mother looking on was not pleased. A year or two before, while Mang was still almost a baby, a funeral had gone out from their house; and now the widow's whole heart was wrapped up in the small boy who had no father to help her bring him up.

She thought to herself, "My little Mang is not old enough to understand what he is doing; he means no harm, but if this goes on he will lose all sympathy for mourners and reverence for death, and grow up hard-hearted."

So what do you think this wise woman did? She moved to another house; and Mang soon forgot all about funerals, and looked round for something fresh to play at.

Now opposite this new house there was a butcher's shop, and when one day the mother saw her small son playing at killing his toy lambs, she did not think the change was for the better.

"This won't do," she said to herself. "If this goes on he will grow cruel!"

So she moved again.

The third house was just opposite a school, and when Mang's mother saw him busily playing at school she was happy at last.

"He is beginning to learn in play, and soon he will be learning in earnest," she thought.

And so it came about. By and by Mang grew tired of playing all by himself, and directly he was big enough for his mother to send him to school he was delighted to go.

He turned out the brigthest and cleverest pupil in the whole school; but like other boys, he sometimes had a lazy fit. One day he came home in a particularly idle 'don't care' mood; though he assured his mother carelessly that "he was doing well enough."

She was sitting at her hand-loom, for she was a very industrious woman and fond of weaving, but, getting up quietly, she took a knife and cut right across the half-finished web. Mang cried out, for he knew that she had spoilt her work and wasted hours of labour. Then she told him that was just what he was doing with the web of his life. Mang never forgot that lesson.

With such a good, wise mother, it was no wonder that he grew up to be a good, wise man. He became a teacher, and was known as Mang-tsze, which means 'Mr. Mang,' and hundreds of years later his name became famous in far-away Europe as Mencius, one of the greatest teachers of China.

In those days China was broken up into a number of small states, which were constantly fighting among themselves. Mencius was grieved at the misery of the common people, and longed to make the world—for China was all the world to him—a better place. He believed that this could only be done by teaching the rulers to hate war and to try with all their might to help to serve their subjects. When he was forty years old he determind to go round from Court to Court in search of a ruler who would listen to him and carry out his good advice.

For twenty years he wandered about, visiting prince after prince. Every one professed to honour him, for the Chinese have a great respect for learned men; some gave him rich presents and made a show of listening eagerly to his teaching, but no one attempted to put it into practice.

At last he resolved to settle down quietly, teaching any who cared to learn from him, whether they were great men or common folk. So for the last twenty years of his life he gathered round him a band of humble, faithful pupils; and though he had failed to reach the rich and mighty, I think he was happier than he had ever been before. He would rather, he declared, gather the young round him and teach and train them than "enjoy the revenues of the kingdom."

There were a great many false teachers about just then, who told people that there was no real difference between right and wrong, and that the best thing to do with their lives was just to eat and drink and have a good time, and not bother over anything or anyone else; but Mencius' mother had taught him better than that when he was a little boy.

"Men must try," he said, "to walk in love, the wide house of the world, to stand in propriety, the correct seat of the world, and to walk in righteousness, the great path of the world." You see, this wise man of old China could tell people how to be good as well as any teacher the world has ever seen: only he could not help them to be it. It needs the greatest Teacher of all, Who was born in Palestine three hundred years later, to do that.

Some of the sayings of Mencius, like those of Confucius, another wise man of China who had died a hundred years earlier, remind us wonderfully of sayings of the Lord Jesus. Here is one: The great man is he who does not lose his child-heart."

When Mencius died it seemed in some ways as if his life had been a failure. But he left behind him books which were reverently gathered together and edited by his pupils. They were printed a thousand years before there were any printed books in Europe, and they are studied in China to this day.

Many of his thoughts, especially about government, are so wise that we people of the twentieth century might learn a great deal from them.

Mencius and the other great teachers of China taught that scholars should be honoured before soldiers, and the first history lessons that Chinese boys learn are not legends of wars and fighting, but stories like those of Mencius and his mother.

What a lot there is to love and admire in that wonderful old land of China!

From, "League of Nations Stories,"
By Lilian Dalton

The Sanctuary

"Christ has no hands but our hands
To do His work today;
He has no feet but our feet
To lead men in His way;
He has no tongue but our tongues
To tell men how He died;
He has no help but our help,
To bring them to His side."

"If anyone feels that the language which the Church asks him to use is exaggerated—'we do earnestly repent and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us; the burden of them is intolerable'—then let him think of slums, and sweating and prostitution, and war, and ask if the burden of them ought not to be intolerable. Let him remember that these horrible things are there, not because some men are outrageously wicked, but because millions of men are as good as we are and no better."

—William Temple, Archbishop of York.

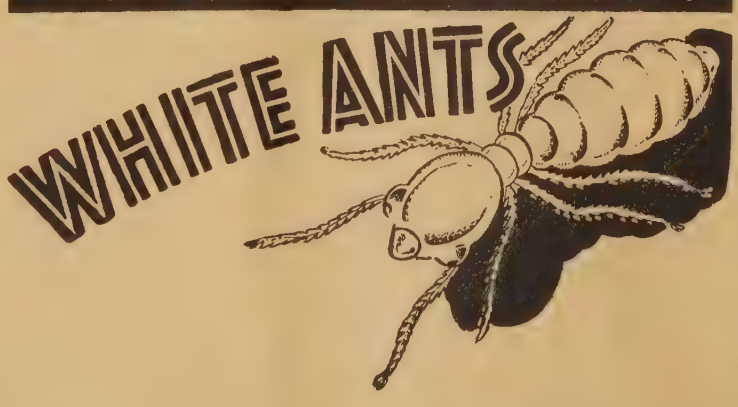
SELF-SUPPORT.—In his article on 'Reaching New Tribes in Kenya' Mr. R. V. Reynolds quotes this quaint saying by an African Christian:

'It is with us as it is with a cow and its calf. The time comes when the cow may have to kick the calf away, to wean it from drinking milk, and to help it to start eating grass. We are, as it were, eating grass now, and we prefer it.'

Fitzpatrick in the St. Louis Post-Dispatch

Progress!

Those Demon Destructors . . .



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TALKS TO BOYS

By Harold Robbins

LIGHT IN DARK PLACES

People who live away up at the top of the world, near the North Pole, and those who live near the South Pole have a time in the year when they never see the sun—it is dark all day and all night. In fact there is no day; it is night all the time! I wonder if we can realise what that is like? In Malaya, day and night come regularly and are about the same length the whole year round, and even here in England, the shortest days of winter are 8 or 9 hours long.

What if we had to spend our whole lives in darkness? Just think of all the things we should miss. If we had never seen the green of the trees and the blue of the sky and the sunlight sparkling on the sea; if we had never seen the silver light of the moon shining over the earth, turning palms into beautiful shadows and lawns into lakes of misty grey? What if we had never seen the faces of our friends and families? I wonder how often we remember to say thank-you to God for the light—and for our eyes to see it with, and all the lovely things it shows to us. The world would be a much sadder place if we were always in the dark, wouldn't it? No wonder the Psalmist praised God for making the sun to shine by day and the moon by night.

In these days, we have very good artificial light to use when the sun is gone, but it has not always been so. Many years ago, men had only the smoky light of a wood fire after dark. Then they learned that certain kinds of a wood gave brighter flames than others, and so burning branches, carried in the hand, or stuck on the walls, were used. Then the discovery of pitch, wax, oil, paraffin, then gas and now electricity paved the road to better and better artificial light. The other day I read of a lamp which has just been invented which is so bright that if it can be made big enough, it will give enough light to light a whole town! We must thank God then, for the wonderful things (like oil and gas and electricity) He has put in the world and thank Him, too, for the clever men who have found ways of using them.

All these things that give light in dark places remind us of a children's hymn which starts like this:—

Jesus bid us shine, with a pure, clear light,
Like a little candle, burning in the night.
In this world of darkness, we must shine,
You in your small corner and I in mine.

Don't you think that's a fine thing—that we can all help to drive away the darkness that is in the world? Darkness of unhappinesss, darkness of ignorance, darkness of wickedness; if we can carry our little bit of happiness, or knowledge, or goodness and let them shine out on others, we shall be doing God's work. Even if our light is a tiny one—like a flickering candle flame—let us remember that a candle makes a tremendous difference when it goes into a room that is quite dark.

Jesus said "I am the Light of the World" and we are helping Him if we give to others the light He has given us. It's like the man who takes a burning branch from his wood fire and carries it to light a fire in his friend's camp. God gives us our happiness and light, but He also gives us the great task of spreading His light to others, so that they may no longer live in the dark.

Think of the lighthouses that send their beams of light across the miles of darkness to show ships the safe way to go. And the smaller lights that guide the ships safely to harbour. You know what the old hymn says:

Brightly beams our Father's mercy
From His lighthouse evermore,
But *to us* He gives the keeping.
Of the lights along the shore.

If we can't be a big lighthouse, we can still be one of the little lights. There's another children's hymn that teaches the same thing:—

If I were a beautiful twinkling star
I'd shine on the darkest night.
I'd seek where the dearest pathways are
And shine with all my might.

Though sun or moon I cannot be
To make the whole world bright,
I can still be a little, twinkling star
And shine with all my might.

I like the story of the runners who last year brought the flame to Berlin to light the beacon at the Olympic Games. They came running many, many miles bringing the flame, and as one man became tired and stopped, he handed the flame to another until finally it got to the goal and set the great beacon alight. Don't you think that's just what we have to do? Each of us runs the race of life for a short time. When we start off as young boys, we receive the light of truth, goodness, beauty, religion and many other fine things from God and through our parents and teachers. It is our job to run a good race, keeping the flame burning brightly and then hand it on to others for them to carry on when we have finished our lives. We all want the world to be filled with love and beauty instead of with hate and ugliness. Will you help to keep burning and spread the sacred light of God's love throughout the whole world?

Let us all make this verse our prayer:—

God make my life a little light
Within the world to glow.
A little flame that burneth bright
Wherever I may go.

Harold Robbins.

NEW BUILDING PROJECTS OF METHODIST SCHOOLS

(a)

Views of the new Science and Vocational Building, Anglo-Chinese School, Ipoh

a—e

(b)

(d)

(c)

(e)

Main Building of Methodist Girls' School, Kuala Lumpur (below)

Building New Extension, Methodist Girls' School, Klang

'Ovaltine'

revives flagging energy

The busier the morning, the more you need a cup of delicious 'Ovaltine.' No other food beverage so quickly revives flagging energy, nourishes the nerves and gives you the reserves of strength and vitality which do so much to help the day's work along.

Make a habit of a mid-morning cup of 'Ovaltine.' Drink it, too, whenever you feel tired or 'nervy.' And make it your regular 'good-night' beverage for ensuring sound, natural, refreshing sleep.

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OUR SCHOOL MAIL BAG

THIS IS A DEPARTMENT FOR BOYS AND GIRLS who are studying in our Methodist Schools in Malaya, Sumatra and Borneo. Contributions from school boys and girls whose parents are subscribing to the Malaysia Message no matter in what part of the world they are living, will be welcome.

Original short stories, poems, descriptions of hobbies and interesting letters are considered. For each article or contribution accepted and published a year's subscription to the Malaysia Message or a book valued at one shilling or fifty cents from the Methodist Book Room, Singapore, will be given.

The editor will notify within one month those whose work will be printed. Material not used cannot be returned. Every month we shall try to print as many contributions as we can, perhaps as many as ten. The editor of the Malaysia Message thanks you for the many fine contributions sent in this month and wants to remind you to give your full name and address when writing again. This mail bag should be the opportunity for the boys and girls of many different races, nationalities and countries to become acquainted. We want you to help make this department of real value not only to the boys and girls of Malaysia but to the boys and girls of the whole world.

The Malaysia Message at present goes to the following countries: United States, Argentine, Canada, England, Scotland, Denmark, Sweden, Germany, Holland, Switzerland, Australia, India, Ceylon, China, Peru, Mexico, Korea, New Zealand, Central Africa, Borneo, Philippine Islands, Java, Sumatra and Malaya.

Will each one whose contribution appears below write to The Editor, to indicate whether you wish a year's subscription to the Malaysia Message or a book? No further notice will be given.

A SHORT HISTORY OF THE SIKHS

The word "Sikh" means a disciple. The origin of the Sikhs is with our first Prophet, Guru Nanak Dev Ji. He was born about the year 1469 A. D. He laid the foundation of Sikhism. Later the other Gurus built up the structure. Guru Nanak covered very wide areas in his travels. He travelled over to Tibet, Arabia and went all over India. Each Guru had a special mission to fulfil; for instance the first Guru taught about love and peace; the second about obedience; the third about service and the fifth about sacrifice and so on. The Gurus were like sign-posts which showed you the way to the Kingdom of God. Later the tenth Guru, Guru Gobind Singh, organised and brought together all the Sikhs and made them a nation.

The Sikhs belong to a very young nation. Sikhism was founded about four hundred and sixty-five years ago. There were a few followers first but gradually the number increased and now there are about four million two hundred thousand Sikhs.

The reader may have noticed that every Sikh has his name ending in "Singh." This word means a lion; therefore a Sikh is considered to be, and should be, as brave as a lion. Our tenth Prophet said that he would make His people so conspicuous that wherever they went they would be known by their general appearance. Hence every Sikh has a beard, a turban and strong powerful features.

Under their leader Guru Gobind Singh (a Prophet, Patriot and Poet) the Sikhs fought many battles with the Moslems who were then the rulers of India. The tyrannical rule of the Moslems and the cruelties which they inflicted on the Brahmins moved the hearts of the Sikhs. The Moslems who had been ruling Punjab for seven hundred years were at last overthrown by the Sikhs, and there was general rejoicing in the whole land.

The Sikhs fought many battles under their leader, but when he died they sought refuge in wild places and thus lived a life of freedom. At last when Maharaja Ranjit Singh, "The Lion of the Punjab," was crowned king of the Punjab, the Sikhs again mustered together and marched to his court. Ranjit Singh's forty years' reign will always be remembered as one of peace and prosperity.

At the end of Ranjit's reign the Moslems again rose up. The Sikhs then separated under different leaders and lived a happy and free life. Now and then they would have short conflicts with the Moslems in which they were nearly always the victors.

Peace was at last declared when the British came to India in 1849. The Sikhs once more settled down to a peaceful life—tilling the soil and helping the poor and distressed. If the reader were to pay a visit to Punjab, he would find the Sikh a most hospitable man and that there is always a bed ready for the weary traveller.

I have given a general idea of the Sikhs but to get a more intimate knowledge one should read Cunningham's "History of the Sikhs."

RANJIT SINGH,
Std. VII A.
A.C.S. Ipoh.

SIM MIAH KIAN TELL US HOW TO ENTER THE KINGDOM OF GOD

What is the Kingdom of God?. It is a place where sadness is unknown and happiness reigns supreme. We are told in our religious lessons that unless one is pure in heart, he cannot enter into the Kingdom of God. It is a common question for boys to ask their teachers. They question its existence, for everyone wishes to live in a state of comfort and happiness.

Where is the Kingdom of God? Is it far away from us? No, it is not far from us. It is within our heart. We know that God is with us even from the polar region to the equatorial land; therefore His Kingdom must also be in this world.

There is a story of a rich man who could not find happiness in spite of his wealth. He asked a priest concerning its existence, for he was sure that he could find happiness. The priest told him that there were many poor people in the village in need of his help, and in helping the poor and needy he would find the Kingdom of God. He did as he was told. The next day many people came to give thanks, for through his help the sons of the poor were able to go to school and the sick were healed. He realised what he had done, and felt extremely happy for he knew that he had done a great deed. He found happiness—the Kingdom of God.

The Kingdom of God is in this world and this world alone. Be honest and faithful to yourself, help the poor and the weak, for they are in need of you, and you will find happiness wherever you go.

Sim Miah Kian,
A.C.C.S. Singapore.

THE AYER HITAM FIRE

It was about two o'clock in the afternoon of February the 3rd, 1935, when a fire broke out at Ayer Hitam in Paya Terubong Road. The fire appeared to have originated from a coffee-shop just opposite the Police Station. A Chinese gentleman at once notified the Fire Brigade. The day was hot and breezy and all combustible things were dry. Fanned gently by the breeze the fire soon set the adjacent house ablaze. It advanced at a surprising speed; house after house was brought down.

It was very pitiful to hear the panic-stricken cries of women and children. Men who claimed to be cool-headed could only gape and gasp at the merciless march of the destroyer. Nevertheless many men brought bucketfuls of water and drenched the attap-roofs of the near-by houses. Not until the fire had razed the greater part of the village to the ground, did the fire engines arrive. Although the fire was soon put out, the heat caused by the smouldering wreckage was almost unbearable.

After the fire the one-time busy village of Paya Terubong lay in a heap of ashes. Except for a few brick walls and the water-pipes of houses, everything was destroyed. Telephone wires lay by the roadside. Everything was razed to the ground in a smouldering heap of ashes.

As a result of the fire eighty-five houses were destroyed and about eight hundred villagers rendered homeless. Many of them saved nothing except the clothes which they were wearing at the time. The homeless villagers were temporarily accommodated at the Ayer Itam Temple. About half of the sufferers stayed with their relatives. To supply the poor homeless people with food the Hon. Mr. Khoo Sian Ewe among other helpers contributed thirty bags of rice, one picul of salt fish and one case of salted vegetables.

A JOSEPH,

Senior C.

A.C.S. Penang.

FIRST DAY IN SCHOOL

I wonder how many of us can still recollect or remember the day when we first attended a school. With me the memory of that most eventful day still lingers. To some of us, that particular day might have brought happiness and curiosity; to me it brought nothing but discomfort and uneasiness. It was the day when I was ask to leave my sweet and cosy home, my parents' care and love; when I was left to the care of my teacher and stepped into an entirely new sphere of life. Those who are of an adventurous type and who found home-life nothing but dull and boring, would think of it as a golden opportunity. Unfortunately I was not born of that type or else I would have considered it a most remarkable day. I was a weakling, a timid and puny boy who needed parents' care and love more than anything else in the world. I shunned the company of friends even if they were of the same age and stature. To bid leave of my parents and to be in the company of strange faces was, to me more dreadful than the facing of a guillotine.

The day when my father took me by the hand and told me in most soothing tones, that I was to be sent to a Chinese school the next day seems to me as though it was but yesterday. What a horror when I heard this! It was worse than a thunderbolt striking me at broad daylight. I protested and told him that I dreaded a school life. But however much I protested he turned a deaf ear to me and finally I could do nothing but obey him.

Night came and I went to bed with little food in my stomach. Sleep comes to those who are at ease and who have peace of mind. Despite my weak nerves and tiresome bulk, I lay awake on my bed, keeping in my mind the words told by my friend who was once beaten by his master. When at last I fell into a slumber, the hard, stern and cruel face of my would-be educator appeared in my dream. Horror-stricken, out I jumped of my bed to find that the sun had arisen.

After breakfast, I was led to the school. I walked with drooping head. When I saw my teacher I looked at him obliquely. He presented a comical appearance, with a long queue at his back and a pair of eyeglasses placed on his wonderfully flat nose. He smiled at me and led me by the hand to my seat. Then my father feeling very pleased with my docility and gentleness, left me in the charge of the teacher. Though I dreaded him at first, I soon came to love him.

Yeo Thian Poh,

A.C.C.S. Singapore.

DOES MODERN SCIENCE MAKE LIFE MORE ENJOYABLE?

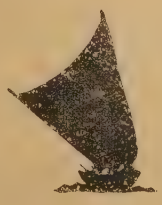
Modern science seems to have been making life more enjoyable day by day with its wonderful and curious inventions. When we compare the life we now live with that of the people of the Middle Ages, the difference is very great. To live a life in the Middle Ages was to live a simple and dull one. There were no such things as the theatres for the people to enjoy as we have today. The people had to eat the produce of their native place and what they had to enjoy after their toil was to play some games.

Nowadays, owing to modern science, we can travel to a more comfortable land without any hardship if we can afford the price. How enjoyable it is, as we sail across a blue sea in an ocean liner, or travel by a train passing through many beautiful places. We can also hear and see the world by means of the radio and the cinema. We are indebted to modern science for all these comforts. But alas! These joys are only the privileges of the rich. The poor have no share in them. Instead of making them happier, modern science has been bringing them unemployment and suffering. A modern machine has the power of doing the work which a hundred or more men could be employed to do. Imagine how many workmen the owner would employ, if these engines or machines had not been invented!

Moreover, modern science is also a cruel and ruthless murderer. Several poisonous bombs can massacre all the inhabitants of a defenceless town. In the recent Sino-Japanese war, gas attacks and poisonous bombs proved the dreadfulness of modern science. But in reality, modern science is a benefit to mankind. It has no fault. The main trouble is that we do not know how to use it properly. If we did know how to control and use it, there would be no fault to be found with modern science.

Yong Cheong Wah,

Penang A.C.S.



CASTLES IN THE AIR

Two young boys were standing on the beach, gazing across the wide stretch of sea before them. Both were silent for a long time, apparently lost in thoughts. Finally, Wong, the elder of the two, broke the silence.

"Chen," he said, "let's take a stroll along the beach."

There came no response from the other. Chen did not even stir a bit.

"Come on, Chen! Do you hear me?"

Again the other did not reply. Indeed, he did not seem to have heard his companion. Wong took a look at him and then chuckled to himself. Now he understood why his friend did not hear him, for he was day dreaming! He gave Chen a slap on the back. The other started and reeled back.

Wong laughed aloud. "What were you dreaming about, Chen?" he asked.

There was a broad smile on Chen's face as he replied. "Oh, I was just thinking what I would do if I had a monthly income of five hundred dollars."

"Well, what have you decided?" the other asked in a joking manner.

"First, I would settle down in a nice small flat. Then I would get a small car by the hire-purchase system. The next thing would be to become a member of a local club. You would have to get acquainted with people a bit, you know. A five-dollar cheque would be sent to the Salvation Army once a month. After deducting house-keeping expenses, I would put my remaining cash in the Government Savings Bank. That would be plain sailing, wouldn't it?"

"Certainly, certainly, only when you have that five hundred dollars income monthly and not otherwise. Come, so much for your castles in the air. Let's walk along." Thus the conversation came to an end, and the two boys walked away from the spot where I overheard their conversation.

I personally know Chen's nature. He is that kind of fellow who is never contented with his lot in life. The other day he told me that he would be satisfied if he could earn fifty dollars a month. And just now, he was building castles in the air. Of course, I do not mean to say that building castles in the air is an undesirable thing. In fact, every one has a right to be ambitious in life, either to become wealthier or greater.

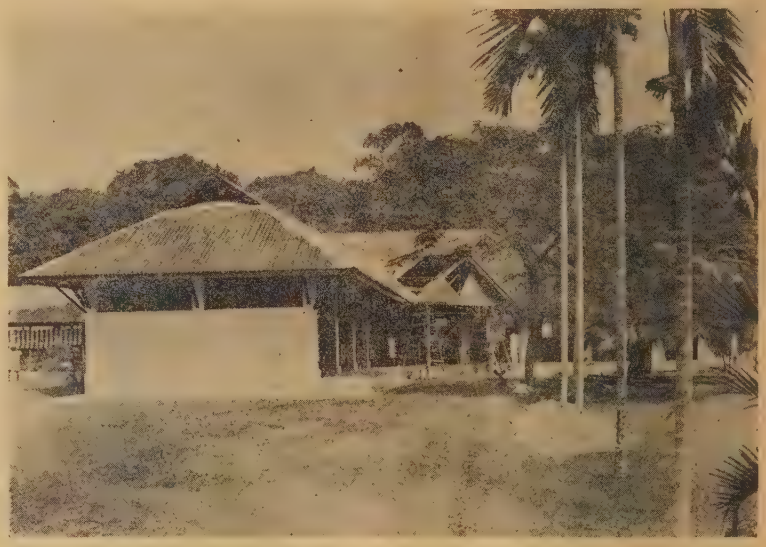
But there is always the danger of going too far.. The story of the milkmaid's castle in the air is well known. She started off to market with a pail of milk on her head. On her way to market, she built her air-castles—planning what she would do after she had sold her pail of milk. Finally she said that she would show off her new dress by a toss of her head. The result was that the pail of milk, which was resting on her head, tumbled off. She split the pail of milk and so was worse off than when she started off to market.

In order to become great in life, we have to rise gradually. Castles in the air will not help us much, for they are just vain thoughts.

Wong Kun Fatt,

Senior A,

A.C.S. Singapore.



Methodist Girls' School, Klang

METHODIST GIRLS' SCHOOL, KLANG

Need for Immediate Expansion

(Contributed)

Almost within a decade the Methodist Girls' School, Klang, has outgrown its "frontiers" and to keep pace with progressive development further structural expansion has now become an urgent necessity.

Started as an uncertain venture in 1924, with only an enrolment of 16, even within a twelve-month it amply justified its existence. The school was a logical off-shoot of the Boys' Institution and with the guiding genius of the Rev. and Mrs. Eklund its growth was rapid. Classes had to be held at first in an attap building known as the Epworth League Social Hall and on the verandahs of "Klang House," the residence of the Eklunds. In 1927, however, the present building was completed, when it also became a Government grant-in-aid School. The phenomenal success of the Institution was in no small degree due in the first instance to the keen interest and indefatigable energy of Mrs. Eklund, who might be mentioned as its founder, encouraged and ably assisted by the late Mr. Lee Kim Chuan. Members of all communities rallied nobly to the cause and have consistently given their loyal support.

More than one-third of the cost of the building has been borne by the Mohammedan community. The largest single donation came from H. H. the late Sultan of Selangor himself. Both Chinese and Indian friends in Klang and Kuala Lumpur gave liberally and the European community, in response to the request of the then District Officer, Klang, turned over the entire proceeds of a concert to the tune of $500 to the building fund.

Last year the sanitary installation was rebuilt and new servants' quarters were put up at a cost of $1,500. Three additional class rooms and new furniture are immediately needed. Again the school authorities and the building committee are confidently counting on the magnanimity of the members of the various communities to be able to raise the necessary sum of $5,000. H. H. the Sultan of Selangor has made a handsome gift and other liberal donations are forthcoming, sometimes even from unexpected sources. All sums, however small, will be gratefully accepted. A complete list of donors will be published early in October.

M.B.S. (Methodist Boys' School)
MEDAN WINS THE SCHOOL COMPETITION

Medan 1938 Football Champions

H.B.S. (Hoogere Burgher School) beaten by 3—2 in the final.

August 31 the final of the inter-school football match was played on the field of the O.S.V.B. (Oostkust van Sumatra Voetbalbond) between H.B.S. and M.B.S. A great crowd attended the match and witnessed an exciting game. By this victory M.B.S. came into possession of the cup donated to the Football Association by Hari Bros. plus the silver medals from the Oranje Committee. H.B.S. received the bronze medals.

Variety was added the match by two bands, one the military flutists and the other the M.B.S. band.

Before the game the players stood at attention in front of the tribune while the Wilhelmus (Dutch National Anthem) was played.

The toss was won by M.B.S. and H.B.S. made the kick-off. Soon M.B.S. developed a fast, offensive game, and it began to look as if H.B.S. would meet defeat. The H.B.S. back defense, however, managed to withstand the onslaughts, but lacked power in driving back the ball. M.B.S. made rapid returns and after about five minutes playing scored a goal (1—0) from a corner kick. The ball was missed by several H.B.S. players and rolled before an M.B.S.-er who booted the goal.

About five minutes later, Tengku Djohan caused a free kick to be given to M.B.S. Again the ball was missed and the next moment the H.B.S. keeper had to fish the ball from the net (2—0).

So far H.B.S. had played on the defensive, but now the 2—0 seemed to spur them on and they began the attack. From this moment on the game was equally divided. Once by a fast attack the ball was placed far in front, the M.B.S. backs being too far advanced, and in the race for the ball between the H.B.S. inner and the M.B.S. back, H.B.S. won. The kick, and M.B.S. goalie had to fetch the ball from his net. (2—1).

It now became a very exciting game. The tempo of the game was high and both goals were threatened by turn. Luck was against H.B.S. when a shot from Djohan struck the goal post. Until the interval, there was no chance in the score.

After the exchange of goals, H.B.S. was at once on the offensive. Well planned attacks were tried, and after about five minutes Djohan managed to get the ball free on one of these and score. (2—2).

M.B.S. returned to the attack and less than ten minutes later succeeded in passing the H.B.S. keeper. (3—2).

After this followed an equal game. H.B.S. struggled to score the evener, but M.B.S. also wanted to increase the score. Neither team succeeded as both keepers did their work well. One goal-point of M.B.S. was nullified on account of an offside. No more goals were made, and the referee's whistle ended the game at 3—2.

The M.B.S. victory was certainly well deserved. The team played well together, the backs and the centre halves were good, while the keeper watched his sanctuary excellently. The M.B.S. team displayed, on several occasions, a better game than some first class teams in the O.S.V.B. competition.

H.B.S. lacked teamwork at the beginning of the game, but by degrees began to work smoothly together, though by that time they were already two goals behind. That they were still able to make it 2—all at one point of the game was no mean achievement.

On the whole this final of the school competition was much more interesting and exciting than many an O.S.V.B. tournament match. It was a fast game throughout.

Presentation of the prizes:

After the match Dr. Druif presented the prizes. M.B.S. received the Hari Bros. Cup plus the silver medals. H.B.S. received the bronze medals.

The former School Cup has definitely become the possession of H.B.S. after having won it for a total of five times. The new cup was thus won for the first time by the Methodist Boys' School.

Mr. LEONG MUN TOONG, the genial representative of the Methodist Book Room, Singapore, left on the s.s. "Kedah," September 29 for Penang where he will begin his annual tour to Methodist schools through the peninsula. For lack of time he will be able to visit only Penang, Ipoh, Kampar, Telok, Anson, Kuala Lumpur, Klang, Seremban, and Malacca.

We wouldn't be a bit surprised someday to see Mun Toong visiting all our schools in Malaysia in much less time than is now required. Mun Toong has been taking up flying in the past few months, having done a number of hours solo. In view of China's need for pilots, Mun Toong has ambitions to qualify for a First Class Pilot's license, so that he may be ready to serve his country if China ever needs his services.

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REV. NG KHOAN JIU

The Rev. Ng Khoan Jiu, member of the Malaya Conference, and widely known throughout the bounds of that Conference, passed from his earthly labours into the heavenly life on Friday, the 23rd September. He was admitted into the Malaya Annual Conference on trial in 1911 and retired from active service in 1930. For several years before he joined the Conference, he was serving in many places as a Local Preacher. The stations to which he was appointed include: Klang, Penang, Kuala Lumpur, Malacca, Seremban, Sepang, Bukit Mertajam and S. Rambei. When the call came from Sumatra for Chinese preachers to start work there, he volunteered and was sent to Medan. He also served in Soerabaya, Java.

He retired in 1930 because of ill-health, and since that time he has been subject to frequent illnesses. In his retired relation, however, he has helped as he has been able, both in Malacca, where he resided with his family, and in Kuala Lumpur where he served the Hokkien congregation for an extended period. His long career as a minister has been marked by faithfulness to his work.

During the past year his health has not been good. The immediate illness from which he died was of about two months' duration. He entered the hospital for an operation, after which he returned to his home, but he was never able to leave his bed. The devoted care of his wife and children showed the spirit of love in their home. and the numbers who visited him from Malacca and other places showed the high esteem in which he was held.

The funeral on Saturdav, the 26th, was largely attended. It was conducted by the Pastor, Rev. Chua Iok Han, assisted by the Revs. Lim Kiong Eng, Kingham Joseph, B. H. Baughman, and R. A. Blasdell. He is survived by his widow and nine children to whom we extend our sincere sympathy.

Miss **ARY J. HOLLAND** died in Buitenzorg, Java, August 26th 1938, having suffered some months from dropsy and other complecations.

Miss Holland was born in Maraian, Illinois, June 9th 1872. After finishing her school preparation she came to India as a missionary under the Woman's Foreign Missionary Society of the Methodist Church. Her second term of service was spent in Malaya. In 1918 upon the invitation of the Rev. H. B. Mansell, then superintendent of our mission work in Java, she came to take charge of a girls school in Buitenzorg. After the Methodist Mission withdrew its workers from Java Miss Holland decided to remain there and conduct a private day and boarding school for girls which was was continued until her death.

Miss Holland was a very earnest Christian worker, giving herself without stint to those in need of her ministry. She leaves a large group of friends in Java who will always cherish the memory of her Christian spirit and kindly ministrations.

CHUA OAH NEO

CHUA OAH NEO, wife of the Rev. **CHUA IOK HAN**, passed very suddenly and unexpectedly to her eternal home on Sunday night, the 25th September. She had attended the Church service as usual in the morning and was quite as well as usual throughout the day and up to the time of retiring at night. She then complained of dizziness and lay down, almost immediately becoming unconscious from which she never recovertd. She died before midnight. Her husband and other relatives and friends who were hastily called were unable to believe that she had actually departed from them.

Her home bore the marks of a Christian home—of love and devotion for those who dwelt there, of friendliness and hospitality for all who entered, of wise counsel and encouragement for those who were in need, of inspiration and steadying influence for all who were in any way associated with it. It was always open, it could not be hid, and in it hundreds found help, strength, and guidance.

Her work carried her far afield. She was no stranger in the Methodist homes of Malacca or of the outstations associated with Malacca. Her work among the women and children in all this region bore rich fruitage and large numbers depended upon her for advice and help which was never withheld.

The funeral service was held Monday afternoon. Seldom, if ever, has Malacca witnessed such a large attendance at a funeral. From early morning people gathered at the parsonage as they heard the sad news, and later people who had received the news in the outstations hastened to Malacca and to the home of their beloved friend and helper. Even from Penang came the Rev. and Mrs. M. Dodsworth, from Taipeng Miss Pugh, from Klang the Revs. Han Hong Keng, Andrew Chen, and Paul Hang. The service was conducted by the Rev. R. A. Blasdell, assisted by the Revs. Han Hong Keng, Andrew Chen, Paul Hang, Lim Kiong Eng, Lim Keng Leong. A multitude of people unable to enter the church, filling the yard and the road, bore eloquent witness to the fact that Malacca Mehotdism had lost a devoted worker and a beloved friend. Sympathy is extended to the stricken husband and children, and to the mother and sisters and other relatives.

The extent to which a co-operative agency can serve the mission field is indicated by the report issued from the All-India Missions Tablet Industry, of Bowringpet, Mysore. It shows that during the year its output to the various missions and individuals who dealt with it was over eight and a half million compressed tablets, one thousand six hundred and thirty three pounds of cinchona and quinine powders, almost a thousand pounds of other powders, and some eighteen thousand ampules for different injections. In connection with its medical distribution, 291 bibles and New Testaments, along with large quantities of health and religious literature, were sent out.—*Indian Witness*

● *The National Council of Catholic* Women at its recent convention decided to aid "German refugees who either because of non-Aryan blood or for conscience sake have been exiled from their native land." The Catholic Association for International Peace has issued a pamphlet against anti-Semitism entitled "The Church and the Jews."

MR. WEE HAP LANG, J.P., F.R.S., passed away at his home "Buitenzorg," Ampang Road, Kuala Lumpur on Sunday morning, September 25th at the age of 78. He was one of the members of the Celestial Reasoning Society where Bishop Oldham made his first contact with the Chinese people of Malaya and it was through his contacts with these men that the Methodist Schools were started. Mr. Wee Hap Lang was at one time secretary to the Captain China, Yap Kwan Seng, of Kuala Lumpur. His home was noted for its excellent entertainment. At the time of the Jubilee of our mission Mr. Hap Lang was asked to go to Singapore and be present. Those who were present remember well his dignified presence, which added so much to the occasion but most of all the fact that he requested that Bishop Oldham should baptize him. Since that time he has attended Wesley Church, Kuala Lumpur. When Mr. Chew Hock Hin held evangelistic services there in July of this year it was a very impressive thing to see Mr. Hap Lang there in his seat every night in a church almost filled with young people. None who attended enjoyed the services more than he did. "It just makes you feel wonderful to hear Mr. Chew Hock Hin," he said with a glowing countenance one night after a meeting. Since then he has hardly missed a Sunday at Church. He was present and took communion two weeks before he died.

The funeral was conducted by the Rev. W. A. Schurr, the Rev. Yaw Yee San and the Rev. P. H. Schmucker and burial was in Cheras Road, Cemetery. At the Cemetery Chapel the Rev. Schurr gave a brief statement of the baptism and faith of Mr. Hap Lang as a testimony to the many non-Christians who were present.

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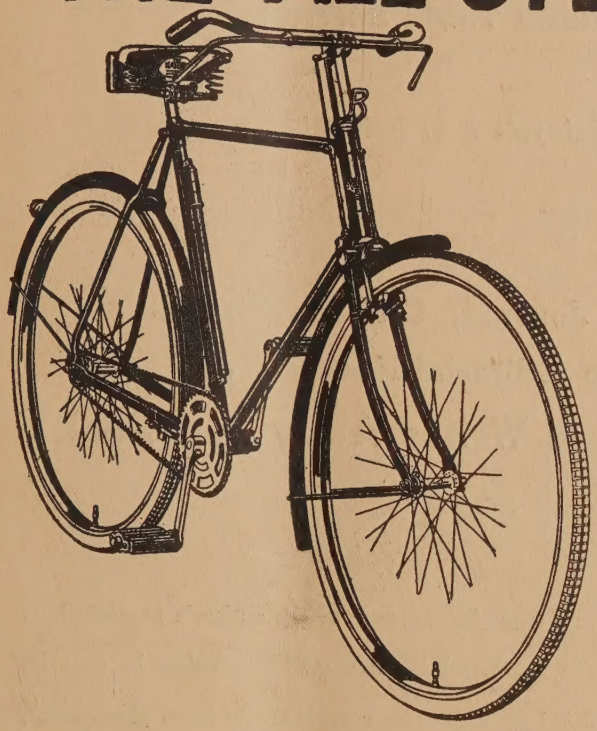

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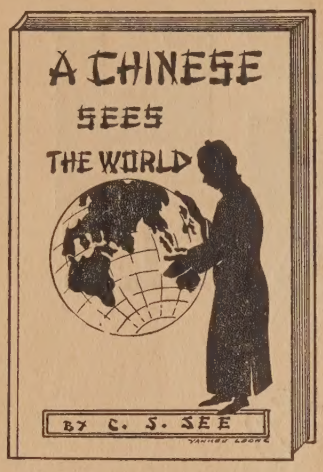

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